The Native American.

VOL. I. CITY OF WASHINGTON, SATURDAY, OCTOBER 7, 1837. No 9

PUBLISHED EVERY SATURDAY.

TERMS.- Subscriptions for one year, $2,50 in advance, or $3,00 if paid at the end of six months. For six months, $1,50 *in advance.* Advertisements inserted at the usual rates.

Letters, on business relative to Subscriptions and Advertisements, are to be addressed to J. ELLIOT, Junior, Printer and Publisher of the Native American; and all letters relative to the Literary and Political Departments, to be directed, postage paid, to H. J. BRENT, Editor.

Those subscribers for a year, who do not give notice of their wish to have the paper discontinued at the end of their year, will be presumed as desiring its continuance until countermanded, and it will accordingly be continued at the option of the publisher.

THE NATIVE AMERICAN.

INVENTION OF WRITTEN LANGUAGE.

The annexed particular account of one of the most remarkable occurences in the history of literature—the invention of the Cherokee written language—is taken from one of the introductory chapters of Mr. Knapp's new work:

In the winter of 1828, a delegation of the Cherokees visited the city of Washington, in order to make treaty with the United States, and among them was See-quah-yah, the inventor of the Cherokee alphabet. His English name was George Guess; he was a half blood; but had never, from his own account, spoken a single word of English up to the time of his invention, nor since. Prompted by my own curiosity, and urged by several literary friends, I applied to See-qua yah, through the medium of two interpreters, one of them a half-blood, Captain Rogers, and the other a full-blood chief, whose assumed English name was John Maw, to relate to me, as minutely as possible, the mental operations and all the facts in his discovery. He cheerfully complied with my request, and gave very deliberate and satisfactory answers to every question; and was at the same time careful to know from the interpreters if I distinctly understood his answers. No stoic could have been more grave in his demeanor than was See-quah-yah; he pondered, according to the Indian custom, for a considerable time after each question was put, before he made his reply, and often took a whiff of his calumet, while reflecting on an answer.

The details of the examination are too long for the closing paragraph of this lecture; but the substance of it was this:

That he (See quah-yah) was now about sixty-five years old, but could not precisely say; that in early life he was gay and talkative; and although he never attempted to speak in council but once, yet was often, from the strength of his memory, his easy colloquial powers, and ready command of his vernacular, story teller of the convivial party. His reputation for talents of every kind gave him some distinction when he was quite young, so long ago as St. Clair's defeat. In this campaign, or some one that soon followed it, a letter was found on the person of a prisoner, which was wrongly read by him to the Indians. In some of their deliberations on this subject, the question arose among them, whether this mysterious power of *the talking leaf* was the gift of the Great Spirit to the white man, or a discovery of the white man himself. Most of his companions were of the former opinion, while he as strenuously maintained the latter. This frequently became a subject of contemplation with him afterwards, as well as many other things which he knew, or had heard, that that the white man could do; but he never [illegible] down seriously to reflect on the subject, until a swelling on his knee confined him to his cabin, and which at length made him a cripple for life, by shortening the diseased leg. Deprived of the excitements of war, and the pleasures of the chase, in the long nights of his confinement, his mind was again directed to the mystery of the power of *speaking by letters*—the very name of which, of course, was not to be found in his language. From the cries of wild beasts, from the talents of the mocking bird, from the voices of his children and his companions, he knew that feelings and passions were conveyed by different sounds, from one intelligent being to another. The thought struck him to try to ascertain all the sounds in the Cherokee language. His own ear was not remarkably discriminating, and he called to his aid the more acute ears of his wife and children. He found great assistance from them. When he thought that he had distinguished all the different sounds in their language, he attempted to use pictorial signs, images of birds and beasts, to convey these sounds to others, or to mark them in his own mind. He soon dropped this method, as difficult or impossible, and tried arbitrary signs, without any regard to appearances, except such as might assist him in recollecting them, and distinguishing them from each other. At first, these signs were very numerous, and when he got so far as to think his invention was nearly accomplished, he had about two hundred characters in his alphabet. By the aid of his daughter, who seemed to enter in the genius of his labors, he reduced them, at least, to eighty-six, the number he now uses. He then set to work to make these characters more comely to the eye, and succeeded. As yet he had not the knowledge of the pen as an instrument, but made his characters on a piece of bark, with a knife or nail. At this time he sent to the Indian agent, or some trader in the nation, for paper and pen. His ink was easily made from some of the bark of the forest trees, whose colouring properties he had previously known, and after seeing the construction of the pen, he soon learnt to make one; but at first he made it without a slit; this inconvenience was, however, quickly removed by his sagacity. His next difficulty was to make his invention known to his countrymen; for by this time he had become so abstracted from his tribe and their usual pursuits, that he was viewed with an eye of suspicion. His former companions passed his wigwam without entering it, and mentioned his name as one who was practising improper spells, for notoriety or mischievious purposes; and he seems to think that he should have been hardly dealt with, if his docile and unabmitious disposition had not been so generally acknowledged by his tribe. At length he summoned some of the most distinguished men of his nation, in order to make his communication to them—and after giving the best explanation of his discovery that he could, stripping it of all supernatural influence, he proceeded to demonstrate to them, in good earnest, that he had made a discovery. His daughter, who was now his only pupil, was ordered to go out of hearing, while he requested his friends to name a word or sentiment which he put down, and then she was called in and read it to them; then the father retired, and the daughter wrote; the Indians were wonder struck, but not entirely satisfied. See-quah-quah then proposed that the tribe should select several youths from among their brightest young men, that he might communicate the mystery to them. This was at length agreed to, although there was some lurking suspicion of necromancy in the whole business. John Maw, (his Indian name I have forgotten,) a full blood, with several others, were selected for this purpose. The tribes watched the youths for several months with anxiety; and when they offered themselves for examination, the feelings of all were wrought up to the highest pitch. The youths were separated from their master, and from each other, and watched with great care. The uninitiated directed what the master and pupil should write to each other, and these tests were varied in such a manner, as not only to destroy their infidelity, but most firmly to fix their faith. The Indians, on this, ordered a great feast, and made See-quah-yah conspicuous at it. How nearly is man alike in every age! Pythagoras did the same, on the discovery of an important principle in geometry. See-quah-yah became at once school master, professor, philosopher, and a chief. His countrymen were proud of his talents, and held him in reverence as one favored by the Great Spirit. The inventions of early times were shrouded in mystery. See-quah-yah disdained all quackery. He did not stop here, but carried his discoveries to numbers. He of course knew nothing of the Arabic digits, nor of the power of Roman letters in the science. The Cherokees had mental numerals to one hundred, and had words for all numbers up to that; but they had no signs or characters to assist them in enumerating, adding, substracting, multiplying, or dividing. He reflected upon this until he had created their elementary principle in his mind; but he was at first obliged to make words to express his meaning, and then signs to explain it. By this process, he soon had a clear conception of numbers up to a million. His great difficulty was at the threshhold, to fix the powers of his signs according to their places. When this was overcome, his next step was in adding up his different numbers in order to put down the fraction of the decimal, and give the whole number to his next place. But when I knew him, he had overcome all these difficulties, and was quite a ready arithmetician in the fundamental rules. This was the result of my interview; and I can safely say, that I have seldom met with a man of more shrewdness than See-quah-yah. He adhered to all the customs of his country; and when his associate chiefs on the mission assumed our costume, he was dressed in all respects like an Indian. See-quah-yah possesses diversified talents; he passes from metaphysical and philosophical investigation to mechanical occupations, with the greatest ease. The only practical mechanics he was acquainted with, were a few bungling blacksmiths', who could make a rough tomahawk, or tinker the lock of a rifle; yet he became a white and silver smith without any instruction, and made spurs and silver spoons with neatness and skill, to the great admiration of people of the Cherokee nation. See-quah-yah has also a great taste for painting. He mixes his paints with skill; taking all the art and science of his tribe upon the subject, he added to it many chemical experiments of his own, and some of them were very successful, and would be worth being known to our painters. For his drawings he had no model but what nature furnished, and he often copied them with astonishing faithfulness. His resemblance of the human form, it is true, are coarse, but often spirited and correct; and he gave action, and sometimes grace, to his representations of animals. He had never seen a camel hair pencil, when he made use of the hair of wild animals for his brushes. Some of his productions discover a considerable practical knowledge of perspective; but he could not have formed rules for this. The painters in the early ages were many years coming to a knowledge of this part of the art; and even now they are more successful in the art, than perfect in the rules of it. The manners of the American Cadmus are the most easy, and his habits those of the most assiduous scholar, and his disposition is more lively than that of any Indian I ever saw. He understood and felt the advantages the white man had long enjoyed, of having the accumulations of every branch of knowledge, from generation to generation, by means of a written language, while the red men could only commit his thoughts to uncertain tradition. He reasoned correctly, when he urged this to his friends as the cause why the red man had made so few advances in knowledge in comparison with us; and to remedy this was one of his great aims, and one which he has accomplished besond that of any other man living, or perhaps any other who ever existed in a rude state of nature.

It perhaps may not be known that the Government of the United Stutes had a fount of types cast for his alphabet; and that a newspaper, printed partly in the Cherokee language, and partly in the English, has been established at New Echota, and is characterized by decency and good sense; and thus many of the Cherokees are able to read both languages. After putting these remarks to paper, I had the pleasure of seeing the head chief of the Cherokees, who confirmed the statement of See-quah-yah, and added, that he was an Indian of the strictest veracity and sobriety. The western wilderness is not only to "blossom like the rose," but there man has started up, and proved that he has not degenerated since the primitive days of Cecrops, and the romantic ages of wonderful effort and God-like renown.

From the Peoria Register.

YANKEE ENTERPRISE.

An emigrant from Massachusetts, of middle age, and very respectable appearance, stepped into our office accompanied by his son, about nine years old, on Monday. We learned from him that he had arrived in our country about a month ago, after one of the most adventurous overland journeys ever undertaken. We hope to obtain from him a full account of his tour, and in the mean time present our readers with the following brief outline:

His name is ISAAC H. PRATT, of Middleborough, Plymouth county, Massachusetts, and a ship carpenter by occupation. Having a family of 6 or 8 children, dependent solely upon his daily labor, and being with hundreds of others, thrown out of employ by the prostration of business in New England, in May he formed the design of taking his two eldest boys and setting off for this country on foot. With him to design was to execute. Placing his wife and youngest children with a relation, he started on the 18th of May, with his sons, one aged 9 and the other 6, without a cent of money in his pocket, and no other *available* than a knapsack of clothes and provisions, and a carpenter's steel square.

The first day he entered Rhode Island, where he sold his square for a quarter dollar and four pence ha'penny, (31 cents) which procured them something to eat and lodging. The next day, after reaching 25 miles by the middle of the afternoon, they stopped at a farm house, where Mr. Pratt inquired if "they didn't want some odd jobs of carpentering done—shelves put up—windows tightened or loosened—doors hung or repaired—hen coops made—roofs mended—any thing in his line to pay for staying over night?" "Certainly," was the reply, "come in and we'll set you to work." So well satisfied was the farmer with his services, that on parting early next morning, he filled his knapsack with provisions to last through the day. The afternoon he stopped in like manner and met with the same reception—and thus he continued all the way to Buffalo on Lake Erie. Sometime, in rainy weather, he would remain a day with his host, and on two or three occasions received a few shillings for his work; but the whole amount added together, of the money that came into his hands up to the time of his arrival at Chicago, did not amount to five dollars. On reaching the Erie canal he endeavored to work a passage for his boys by driving the horses himself; but finding that this would not keep him in food, he left the canal, and resumed the pedestrian journey. On arriving at Buffalo, his offer to work his passage to Detroit was readily accepted; and upon landing at the latter place, each resumed his tramp with great cheerfulness.

In passing over the prairies of Michigan, they one day attracted the notice of a company of stage passengers, who insisted upon giving the boys a lift, and accordingly took them on ten miles to the dining house, where they also gave them their dinner, and made up for them a contribution of 62 1-2 cents. Finding laborers in great demand in this State, our accommodating pedestrian worked one day in the prairies at mowing, for which he got one dollar and sixty cents, and on another day, though anxious to "get on," he stopped to lay a barn floor. Yet all his receipts up to his entering Chicago, as before stated, did not amount to five dollars. At Chicago he worked a week, by which his purse was so far replenished as to enable him to reach here much richer than he left Massachusetts.

He arrived at Peoria on the 15th of July, having walked with his boys upwards of 1000 miles, without once appealing to the sympathies of the benevolent for a shilling, and accepting nothing, save his acquiescence in the stage contribution to his boys, without rendering what was deemed a fair equivalent. Like a genuine son of the pilgrims, he has too much thrift to sponge, and too much independence to ask or accept a favor. On the day of his arrival he was surprised to see in our streets an old Middleborough townsman, Mr. Brooks, of the firm of Brooks & Cogswell, merchants. The latter, on hearing his adventures, said "boys who had travelled so well as they had done, deserved something," and taking them into his store, presented them with a suit of clothes each.

Soon after his arrival, Mr. Pratt said he must go and look at the country and take up a claim. So he started off, taking his boys with him, for the Kickapoo track. Here he acknowledges himself under many obligations to Clarke D. Powel, Esq. for his kindness in showing him the country, and his advice as to his future operations. He thinks, in pursuance of his advice, of buying a claim near Charleston, 16 miles west of here, and another for his brother in the same neighborhood. He is offered a quarter section of prairie, with a quarter of timber half a mile from it for one hundred dollars. He has seven brothers, all of whom are inclined to come here, and only wait for his report of the country to make up their minds on the subject.

EMMIGRATED INDIANS.

We recently published an extract from an official communication from captain Brown, respecting the condition and prospects of these people. The extent to which that extract has been published, indicates the interest felt in the subject. We are induced therefore to publish two papers, which we find in the Philadelphia Sentinel, and which were taken from the Indian Register, a paper edited by the Rev. Mr. McCoy, at the Shawnee baptist mission. The first relates to the establishment of a government for the emigrated and indigenous tribes, south-west of the Missouri, a measure that has been repeatedly presented to congress. And we are happy in being able to state, that the bill, reported by the committee on Indian affairs of the house of representatives, has been submitted to almost all the tribes, who have expressed in writing their desire that it should be speedily passed. The second article enters more minutely than captain Brown's report did into a description of the improvement of the Choctaws and Cherokees.

From the American Sentinel.

THE ABORIGINES.

The Indians who have settled in the territory set apart for them by the government of the United States, west of the Mississippi, have, according to Mr. Mc Coy's Register of Indian affairs, already made a very commendable advance towards civilization. The following article, selected from the Register, in our opinion, indicates the most judicious mode of quieting Indian disputes, and doing justice to the aborigines of our country. Any other mode is calculated to estrange their feelings from us. A territory of cultivated Indians living under the laws of the United States, would be worthy of the age of refinement in which we live.

The article extracted is published at the Shawnee baptist mission, Indian territory.

From the Register of May, 1837.

Government. Most of the tribes within the territory have expressed a desire to become united in one civil compact, and to be governed by laws similar to those of the United States.

Should the United States, as it is contemplated, provide for them a form of civil government, suited to their circumstances, a few among each of the emigrant tribes, and many among some of them, would be found capable of filling responsible offices in the transaction of the affairs of their government.

The time is fully come for the adoption of this course. Objections to it, founded upon the uncultivated condition of the minds of the Indians, if they ever had any weight, have none now. Multitudes of Indians well understand the value of property, duly appreciate the individuality of right in property, and desire its security by equitable laws. Many of them desire to have a sufficient portion of land for a farm set off to them severally. They depreciate the agency system, and its concomitant principles, so far as they exist among them. They are ready to become a component part of the commonwealth of the United States. They desire no special privilege to be granted to them, nor special restriction to be imposed upon them, further than what would be nescessary to their welfare, until the effects of the peculiar disabilities under which they have hitherto been placed shall have so far disappeared, both among themselves and us, as to allow them safely to take an equal place among existing states of the union.

The organization of civil government among the tribes of the territory becomes more necessary, as the Indian population increases. It has increased about 18,000 the last year, and the increase will probably be much greater the ensuing year.

It is known to every body that peace among Indian tribes must ever be precarious upon the principles of savage life. In order to tranquilize turbulent spirits, and to paralyze mischievous efforts, the tribes must be united under the influence of law, so that wrongs may be redressed without resorting to the savage custom of retaliation. They must not be left as so many distinct communities, or petty sovreignties, each independent of all others. In such a state of things, physical strength will be the ruling principle, and the tomahawk must decide controversy. Their interests as a people must become united, so that harmony of feeling may prevail.

Suppose that the state of Missouri was disorganized, and the innabitants divided into nineteen bands, united under as many chiefs, with their subordinates, no one any more under the restraint of law than the individuals of the several Indian tribes, and the whole unconnected with the states adjoining them—would it be strange if, in such a state of anarchy, we should become troublesome neighbors to one another, and to those around us? We could hope for nothing better among the Indians; because human nature is the same among them that it is among us.

If however they become united amongst themselves, like the several counties of a state, and if the confederacy become a component part of the United States and territories, all cause of quarreling among themselves, *or of giving trouble to us*, would be as effectually excluded as it is from the state of Missouri at present.

That they are prepared to become thus organized under a territorial form of government, there can be no doubt. The Choctaws, Cherokees, Creeks, Senecas, Weas, and Piankashas, Peorias and Kaskaskias, Ottawas, Shawanees, Delawares, Potawatomies, and Kickapoos, embracing a population of about 44,484, may be said to subsist by domestic industry. When the savage state has so disappeared that people obtain subsistence at their homes by agricultural, they are undoubtedly prepared to submit to laws. But should the matter be delayed upon the supposition of unfitness, so far from becoming better prepared, precisely the reverse must be the fact. Nothing can be gained in Indian improvement by delay in this matter, and every thing may be lost.

Now the tribes are concentrating their settlements in the territory, each brings into it its imperfections as well as its better traits of character. In their present incoherent condition, we may easily conceive of conflicting views and intereats, which would be reconciled by the introduction of the means which coalesce discordant materials on our side of the line, and by no other.

Objections to giving the Indians a territorial form of government, made on constitutional grounds, are evidently untenable. According to the invariable action of our general government, of the state governments, and of every other government that has had any thing to do with the Indians, they have only been tenants at will, it as regarded place of residence, while in other respects they were required to submit to just such intercourse regulations as were prescribed by them—We have enacted laws for the regulation of Indian affairs, and have repealed them at pleasure. We have decided what property they might sell, and what they might not, and with whom they should deal. In a word, we have in all respects controlled them and their affairs, as far as we chose. We have appointed our agents to reside among them, to enforce the intercourse regulations which we had created. If, therefore, we should now introduce among them regulations resembling those by which one of our territories is governed, though more simple, it would be in strict conformity with the principle of managing Indian affairs, adopted by all civilized powers. We might propose something objectionable in its form, because of its inexpediency, but the principle would be that upon which we always acted. The constitutionality of the act could no more be called in question than the constitutionality of all our acts regulating trade and intercourse with the Indians, ever since the existence of our government.—Even were we to introduce a code of laws, and compel them to submit to them, it would be no departure from former principles. We say again, that we have already introduced precisely such regulations as we chose, and have required their submission to them—If what we have done has been no violation of the constitution of the United States, then what we propose to do, cannot possibly be a violation of that instrument.

But it is not proposed to use coercion in this matter. It is proposed merely to afford them an opportunity of accepting and adopting a form of civil government.—The overture is to be made, and if any tribe will remain in the same relation to the government and to other tribes as it did before.

If, after exercising the power of controlling Indian affairs ever since we have been acquainted with them, scruples should in this matter, and at this late day, arise relative to the metal right of doing so, and it be contended that the Indians had a right to choose for themselves, it will be more a matter of surprise than of regret. Yes, it is desirable that the matter be left to their choice; and let government make the overture, and we will warrant its acceptance.

We repeat it, the time has fully come to act upon this matter. The tribes within the territory are prepared to live under the laws of civilized nations. More than forty thousand of the present inhabitants of the territory (if we include the late emigrant Creeks,) have adopted written laws; which in general are based upon republican principles, and are similar to those of their white neighbors; others have it in contemplation to do the same. Almost all of the less civilized tribes have expressed a desire to form the confederacy and adopt laws, as is proposed, viz: The Pawnees, Omahas, Otoes, Cickapoos, Kanvas, Potawatomies, Delawares, Shawanees, Weas and Piankashe, Peorias and Kaskaskias, Ottowas and Osages.

They who are farthest advanced in civilization, will necessarily take the lead in the affairs of a civil and general government. Their talents and acquirements will be rewarded with an ascendency among their less informed countrymen. The latter also understand this and rejoice that some of their own red-skinned people have become capable of managing their affairs, and hope to profit by their superior endowments.

It is understood that the Cherokee, Choctaw, and Creek tribes will severally desire to establish a territorial government separately for themselves, and, as such, become united to the government of the United States. That they should be thus inclined at the first blush of the subject, is not surprising. It indicates a degree of national pride, which augurs well for the success of the experiment proposed. But, upon due reflection, the same reasons which induce the several counties of one of our states to prefer a union in order to constitute a body politic of convenient magnitude, rather than for each to form a state of itself, will induce those tribes to prefer a union.

ABORIGINES.

We submit, for the perusal of our readors, a few additional extracts from the Indian Register, in a reference to the condition of the aborigines, in their new territory west of the Mississippi. We anticipate much improvement among these tribes, as Mr. Harris, the gentleman at the head of Indian affairs, at Washington; is eminently qualified for the important and delicate trust committed to his hands by this government.

Choctaws.

southern boundary of the Choctaw country is Red river south of which is the province of Texas. On the east they adjoin the state of Arkansas, are bounded north by Arkansas and Canadian rivers; and on the west by the almost woodless prairie regions. The extent of their country from north to south is about 150 miles; and from east to west, the habitable portion of about 208 miles.

Their country is supplied with numerous springs of salt water, at two of which the natives are preparing to manufacture salt.

Their houses and fields indicate a good degree of industry. They own a considerable number of horses, cattle, sheep, and hogs, wagons and ploughs. All live by their industry at their homes.

If any engage in hunting, it is for pleasure and not for a livelihood. About six hundred bales of cotton have been raised from their own fields for foreign market the past year.

They have received from government 88 looms, 220 spinning wheels, and 220 pairs of cards; and are yet to receive 312 looms, 780 spinning wheels, and 780 pairs of cards. Making in all, 1000 spinning wheels, 1000 pairs of cards and 400 looms. These, added to what they possessed previously, will make the amount of those articles very considerable. In Red river district are two sets of mills, one of which is a flourishing mill, the other a flourishing saw mill; both owned by natives.

They have eight native merchants, who brought into the country the past year about $80,000 worth of goods. Some are mechanics. But a large majority are agriculturists. Within the tribe are about 600 negro slaves.

For their government they have adopted a written constitution, upon republican principles, with slight exceptions. It provided for a general council, or legislative body, to consist of the three principal chiefs, and thirty counsellors chosen annually by the people; that is, ten in each district. The legislative council meets once a year. It is supplied with a speaker and clerk. Two of their chiefs have the veto prerogative, but when an act is passed by two thirds of the legislative council, it becomes a law. Eighteen light horsemen, enforce the laws of the nation.

They have enacted some wholesome laws relative to the crime of murder, theft, lost property, fences, widows and orphans, witchcraft, &c. Legal counsel and trial by jury are allowed to all. Several laws have been enacted against the introduction of ardent spirits; and these laws are enforced with becoming zeal, so that the evil of intemperance, which is so awfully destructive to Indians generally, is now little known in the Choctaw country.

The English mode of dress has been adopted to a considerable extent, *especially among the females, and is daily becoming more common.* Many of the Choctaws may be properly classed *with civilized men, while a large portion of the residue are little inferior to them in point of improvement.*

Cherokees.

The Cherokee country is bounded as follows: Beginning on the north bank of Arkansas river, where the western line of the State of Arkansas crosses the river; thence north 7° 35 W. along the line of the State of Arkansas 77 miles, to the S. W. corner of the State of Missouri; thence north along the line of Missouri 8 miles, 64. 50 ch. to Seneca river; thence along the southern boundary of the Seneca to Neosho river; thence up said river to the Osage lands; thence west with the southern boundary of Osage lands, 28¾ miles; thence south to the Creek lands, and east along the northern line of the Creeks, to a point about 43 miles west of the State o Arkansas, and 25 miles north of Arkansas river, thence south to Verdigris river; thence down Verdigris to Arkansas river; thence down Arkansas river to the mouth of Neosho river; thence S. 53° W. one mile; thence S. 18° 18 W. 33 miles, 28. 80 ch. thence south 4 miles, to the junction of the North Fork and Canadian rivers; thence down the latter to Arkansas river; and thence down Arkansas to the beginning.

They also own a tract, described by beginning at the southeast corner of the Osage lands, and running north with the Osage line 50 miles; thence east 25 miles to the western line of Missouri; thence south on said line 50 miles; thence west 25 miles to the beginning.

The Cherokees have asked the government of the United States for a *patent* for their land. With the view of giving them a patent, orders have been issued for completing the survey of their country. The matter will, ere long, be properly reported to the government, and the patent issued.

This is a measure that has been wisely and generously prompted by the government of the U. States. Similar encouragement has been given to divers other tribes to ask for *patents*, and it is hoped that they will be induced to avail themselves of the offer. It is a measure which would contribute greatly towards destroying the influence of mischievous insinuations of white men, that Indians will not be secure in their possessions. It would tend to quiet suspicions among the Indians, and, consequently, would be promotive of many advantages.

They own numerous salt springs, three of which are worked by Cherokees. The amount of salt manufactured is probably about 100 bushels per day.

They also own two lead mines. Their salt works and their lead mines are in the eastern portion of their country, and all the settlements yet formed are within this eastern portion, which embraces about two and a half millions of acres.

Politically, the eastern portion of the country is divided into four districts, viz: Lee's creek district, Flint district, Illinois district, and Neosho district.

It may properly be said that the Cherokees have adopted the habits of civilized man. there is no village in their country; they are, generally, agriculturalists, a few are mechanics, salt manufacturers, merchants, &c.

They probably own 3,000 horses, 11,000 horned cattle, 15,000 hogs, 600 sheep, 110 wagons, a plough and often several ploughs to each farm, several hundred spinning wheels, and 100 looms.

They cultivate all kinds culinary vegetables common to the western country; raise corn in abundance, and have commenced the growing of wheat. Their fields are enclosed with rail fences. They have, generally, good log dwellings, (for a new country,) many of which have stone chimneys to them, with plank floors, all erected by themselves. Their houses are furnished with plain tables, chairs and bedsteads; and with table and kitchen furniture nearly, or quite, equal to the dwellings of white people in new countries.

Charles Rogers and David Milton each own a grist mill; A. Brown owns a grist and saw mill; Dr. John Thornton owns a saw mill, and is erecting a grist mill; cost of both when completed will be $2,000; John Drew owns a saw mill.

Their form of civil government resembles that of one of our own states. The legislature consists of upper and lower houses, each of which has a president and secretary; meets annually in autumn, and may be convened at other times by order of the principal chiefs.

Each district has two judges, and also two light-horsemen, (sheriffs), who are prompt in discharge of the duties of their trust.

Principal chiefs.

1st. Major John Jolly; 2d. Joseph Vann; 3d. Jas. Rogers. Their post office is Fort Gibson.

Native merchants.

David Webber, capital $14,000; Lewis Rogers, capital $5,000; Lura, Price and Paine, capital $5,000.

Dr. John Thornton is a native physician, who received a medical education in the United States.

Agency, etc.

M. Stokes, late sub-agent, now agent, resides at Fort Gipson; compensation $1,500.

Jack Spear (native), interpreter, com. $300.

Jacob Gentry, blacksmith, with an assistant; compensation for both $840.

John Richmond, blacksmith, with an ass't. $840.

Harvey Wyatt, do. do. 840.

Henry Freshour do. do. 840.

James A. Hart, wheelwright, $600.

Thomas N. Findlay, wagon-maker, $600.

FLOUR.—This article is now selling at the high price of nine dollars and fifty cents per barrel. A gentleman who has just returned from the West, states, that wheat is abundantly plenty, but money is so scarce, the millers cannot go forward and purchase wheat, which is the principal cause of the present high price of flour.

A direct communication is about to be opened between Cologne, the West Indies, and North America. The first of four vessels, constructed at Ruport for this service, was expected at Cologne on Sunday last. The vessel is to sail first to London, where she will be sheathed in copper.

It is reported that Prince Napoleon Louis Buonaparte arrived safely at Arenenburg (Switzerland) on the 5th instant, to the great surprise and no less consolation of his suffering mother, Queen Hortense.

LOWER CANADA.—The latest accounts from Quebec mention the arrival of the fall fleet in the St. Lawrence. At six o'clock on Wednesday last, one hundred sail were telegraphed as being within sight of telegraph No. 2.

The Quebec correspondent of the Montreal Herald, under date of Wednesday evening, mentions a rumor that despatches had ben received by the governor, directing an immediate organization of the executive council, and the appointment of John Davidson, Esq. as commissioner of the Crown lands.

From the New York Commercial Advertiser.

CHURCH ROBBERY.—St. Paul's Church was entered by robbers on Friday night and despoiled of all its carpeting.

IMPORTANT TO PAINTERS.—An English manufacturer has lately obtained a patent for a chemical solvent, obtained by distillation from India Rubber. This new material is a solvent for all the resinous gums, particularly for gum copal, which it desolves without artificial heat, at the ordinary temperature of the atmosphere—a property possessed by no other solvent—and is therefore particularly useful in making varnishes. It mixes readily with oils, and is found to be a valuable menstrum for liquifying oil paints; and, without in the slightest degree affecting the most delicate colors, will, from its ready evaporation, cause the paint to dry almost instantly.

This discovery has excited considerable interest in the philosophical world, not only from its extensive usefulness but from two extraordinary characteristics which it is found to possess, viz: that in a liquid state it has less specific gravity than any other liquid known to chemists, being considerably lighter than sulphuric æther, and in a state of vapor is heavier than the most ponderous of gases.

As Dr. Franklin was once trudging along through the streets of London, with spectacles on his nose, he accidentally jostled a porter, who was staggering along under an immense burthen, and who, in consequence; measured his length upon the pavément; burden and all. "D——n your specks!" shouted the fellow, as he scrambled up with his luggage. "So much for wearing specks in the street," said a friend of the doctor, who was walking with him. "Yes," replied the philosopher, coolly wiping the article in question "but had it not been for my specs, he might have d——d my eyes."